11: Haguenauer--29 T-3 (no date) 1929 Formosan Aborigines
116, 101, 161, 657

The seiban [MC: completely unacculturated natives] are divided into eight large tribes: the Tayal, Saisat, Tchou, Bunun, Paiwan, Puyuma, Amis and the Yami. The total population is only 134,000, and that is very small for such a large territory.*

* The map [MC: see category 102 page:facing 25] shows the location of these eight tribes. The Tayal are divided into the Tayal and the Sedjiek. The Tsarisen speak a language which is similar to that of the Paiwan.

The tribes that I have just named are distinguished by somatological characteristics, language, social organization and customs. They have nothing in common except the system of administration, to which they were subjected by the Japanese.

16: Müller--228 U-3 (no date) 1910 Formosan Aborigines
116, 161, 175

(The purpose of this slip is to correct a typographical error resulting in the following slip being marked 232 [2] whereas it should have been 232 [1]).

16: Müller--228 U-3 (no date) 1910 Formosan Aborigines
116, 161, 175

While, at the turn of the 17th century, the aborigines of Formosa occupied the entire island, today they form only a fraction of the total population. The hordes of Chinese immigrants from the mainland opposite, chiefly from the Fukien Province, have gradually pushed the original inhabitants towards the central and eastern mountains. There are today approximately 2 1/2 million Chinese and nearly 100,000 Japanese on the island, while the number of natives is, at the most, 120,000.

17: Norbeck--3-4 (no date) 1950 Formosan Aborigines
116, 161 Atayal

"According to a Japanese census of 1930, the Atayal numbered 32,925, in 241 villages [4] (perhaps more properly translated as communities), and had a total of 7,040 houses. (5)

5. Suzuki Sakutarō, Taiwan no Banzoku Kenkyū ('Study of the Aboriginal Tribes of Formosa') (Taihoku, Formosa: Taiwan Shiseki Kankō-kai, 1932), p. 6."

18: Kakyo--73 E-2 (no date) 1899 Formosan Aborigines
116, 101, 161, 177

The Pepohan of Formosa are dying out. The Besha, who live in the plains of Polisia, in a district cut off by natural boundaries, numbered 120 fifty-one years ago, according to the account of a Chinese official. Gradually their community dissolved, and at the present time only 11 Besha are living, scattered among various tribes.

The Matoska savages living in the surroundings of Kagi, in whose district the Dutch formerly had set up a school, at the time of the Tei dynasty formed one of the largest native communities of Formosa. According to an original document of 1639 they numbered 3,000. But since they have lived together with the Chinese, their number has been sinking steadily. According to their traditions, they numbered between 800 and 1,000 one hundred years ago. Now only 200 of them are known.

19: Guérin and Bernard--548-549 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 161

What is the savage population at the present time? [549] Although it is impossible to answer this question exactly. . . we estimate that it is between 15 and 20,000 people.

22: Wiedfeldt--7 F-5 (1913) 1914 Formosan Aborigines
116, 101, 161 Atayal

Yielding to the pressure exerted by Chinese immigrants, the "savages" of Formosa have evacuated the western plain, and have withdrawn to the mountainous country of the interior and the eastern coast, with the result that they occupy about 17,000 of the 34,700 square kilometers of the island's area. At present, their number is estimated at 120,000, and they are said to be divided into nine tribes, which vary as to composition, language, and customs.

22: Wiedfeldt--7 [2] F-5 (1913) 1914 Formosan Aborigines
116, 101, 161, 177 Atayal

The largest and most vigorous of these [MC: Formosan Aborigine] tribes is that of the Atayals. This tribe is estimated as consisting of 30,000 persons occupying 7,700 square kilometers, and has deliberately remained aloof from foreign influence. They call themselves Atayals, which in their language means persons of the same kind, presumably in the anthropological sense.

22: Wiedfeldt--8 [2] F-5 (1913) 1914 Formosan Aborigines
116, 101, 161 Atayal

The Schimptonoff, [MC: also called the Bedonoff tribe of the Tayals] whom I investigated more thoroughly, because my work kept me in their district a longer time, are about 1800 strong. Some almost extinct neighboring tribes have fused with them, so that they now number about 3,000 individuals. Including their hunting grounds, they have an area of around 80 square kilometers. They are composed of 52 clans. Every clan has an average of 12 to 15 families, and every family consists of 4 to 5 persons. It is calculated that there are 2500 individuals of the Taroku.

22: Wiedfeldt--20 [3] F-5 (1913) 1914 Formosan Aborigines
116, 584, 161, 177 Atayal

In contrast to the Japanese and other Oriental peoples, marriage brokers are unknown among the Atayals. The young people become acquainted freely. The young man tries to win the favor of his girl by distinguishing himself in the skull hunt, as is shown by the Atayal love songs translated by Florenz. The Atayal belles are said to have become less exigent in this respect lately, and to be satisfied with the simple line of tattooing, as a result of the excess number of women after the homicidal fights with the Japanese. The lover does his own courting, or sends his father to the girl's father to set the price of the bride.

31: Hofmann--620 N-3 (1909) 1912 Formosan Aborigines
116, 161, 231, 701 Tsou

They have domestic dogs of a small black breed which guard the houses and are used in hunting.

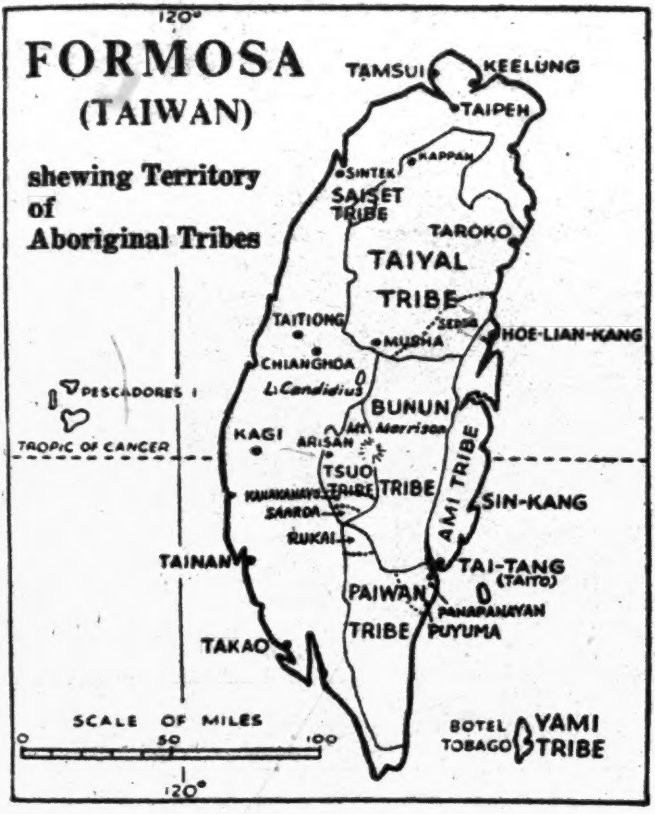
Another domestic animal which is found everywhere is a small black pig. There are also chickens in the village, but there are no cattle. The entire tribe comprises 1,500 members, including 400 men able to bear arms; all the men know how to shoot.

31: Hofmann--627 N-3 (1909) 1912 Formosan Aborigines
116, 161 Tsou

In spite of their favorable living conditions, the population of the Tsou natives has hardly increased at all. There are no large families among the Malayans on this island....

34:Del Re U-4 (no date) No Date Formosan Aborigines
Yami

162



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MOUNTAIN TRIBES AND SUB-GROUPS

TRIBE	SUB-GROUP	POPULATION IN 1935
TAIYAL	Sedeq	34,957
SAISET	—	1,461
BUNUN	—	18,048
TSUO	{Kanakanavu {Saaroa	2,191
PAIWAN	{Rukai {Puyuma	42,614
AMI	—	47,064
YAMI	—	1,682
	Total	148,017

9

34: Del Re--15-16 U-4 (no date) No Date Formosan Aborigines
116, 161, 181, 625, 177.16 Yami

"On the whole they appear to have preserved almost intact their traditional social organization and religious beliefs which the Japanese not only did not attempt to modify, except in certain minor points, but took care that the natives should not be contaminated by outside contacts. These were infrequent, partly by reason of the island's inaccessibility, and partly because the authorities following a policy of segregation and in order to avoid exploitation, did not encourage casual visitors, whether Japanese or foreign. The same was true, to a lesser degree, in the case of the 'wild' savages of the interior. One of the results of this policy was an increase in the savage population. The relations between the latter and the specially chosen police force were on the whole very harmonious. Some of these policemen indeed, elected to make their permanent home among the savages [16] rather than be transferred elsewhere. The unfortunate Musha insurrection (1930) which cost the lives of a considerable number of Japanese women and children as well as policemen, and was ruthlessly suppressed, was due to the conduct of individual policemen and not the result of government policy."

35: Collingwood--142-143 D-2 (1866) 1867 Formosan Aborigines
116, 142, 161, 165, 732 Sek-hoan

"With regard to their diseases, we had no means of learning anything of the mortality of the village. One young woman appeared to be recovering from small-pox, and one old woman [143] was covered with a skin disease, which gave her a leprous appearance, but the people in general were healthy-looking and physically strong, hardy, and well made. We observed no deformities among them, with the exception of one child of three or four years old, which crawled nimbly about on its hands and knees, and appeared to be physically unable to stand or walk. The village may have contained, at a rough estimate, two hundred and fifty inhabitants. There were plenty of children, but old grey-headed persons were not numerous."

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
AD4
Atayal

ETHNOGRAPHICAL INVESTIGATION OF SOME ASPECTS OF THE ATAYAL, CHIN-SHUI TS'UN, MIAOLI HSIEN

Ruey Yih-fu, Ho Ting-jui,
T'ao Shu-hsüeh, Hsü Shih-chen and
Ch'iu Ch'i-ch'ien
Translated by Chen Chi-lu

I. THE ATAYAL OF CHIN-SHUI TS'UN

101 Chin-shui Ts'un is situated on the banks of both the Wen-shui River [*lali²oŋ lilax*] or the Upper Hou-lung River and its tributary the Pa-kua-li River [*ŋa²oŋ toanoq*], while Tung-hsi-shui Mountain rises to the south and Heng-lung Mountain to the north of it. The Chin-shui Atayal was originally a branch of the *Tseo²le²* Tribe, and was formerly called the Wen-shui Fan or Wen-shui Tribe. According to Y. Sayama, the Wen-shui Fan originally included eight villages, but at the time of his investigation, there were only four villages: *paqali* (included a part of *xalo*), *tapilas* (included a part of *seqa²on*, or *taojan*), *ma²ao*, and *saxe²an* (included *saβulok*, *sayata*, and a part of *seqa²an*). Approximately at the same time, U. Mori also recorded only four village-names of the "six-villages of Ta-hu Fan, which were *paqali*, *tapilas*, *taojan* (*seqa²an*) and *saxe²an*. Later on, at the time of N. Utsurikawa's investigation (about 25 years ago) it was reported that there were only *paqali* and *tapilas*, and *saxe²an* known merely by name. [16] The *Takasagozoku-chosasho* (*The Investigation Report on Formosan Aborigines*) published in 1937 by the Japanese Government accorded with Utsurikawa's statement and stated that *paqali* had a population of 29 households, 133 persons, and *tapilas* 41 households, 217 persons. In the present investigation, we discovered that besides *tapilas* which is situated on the southern bank of the Wen-shui River, and *paqali* on both banks of the Pa-kua-li River, there is Ho-ti Village which is situated on the northern bank of the Wen-shui River. This Ho-ti Village is also called *saxe²an* by the Atayal, but the dwellers are no longer the *Tseo²le²*, they are mostly the *ʃiaqalo* of the *Seqoleq* Tribe, or the people of the *loxkax* Village. A part of them are the *pasqalan*, or the people of *məʃiŋo* Village. *qaino-βotox*, one of our informants, related that: "The *ʃiaqalo* originated in the place called *xabun-totonan*. In time of the Chief *βota-momots*, they had moved to *jaβayan* and *loxqax*, and settled there for about three or four generations. They moved again to *wanpala* in 1925, because they had found that the lands of *jaβayan* and *loxqax* were not arable. In 1936, those who lived in *loxqax* had been coerced by the Japanese government to move to the northern bank of the Wen-shui River and there they formed the present Ho-ti Village; and those who lived in *jaβayan* to *laqus* of Nan-chuang Hsiang. The latter had moved again (between 1947–1949) to Heng-lung-shan and formed the present *jaβayan* or

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4

maqalaqa Village." On the slope north of Ho-ti Village there is a village of 10 households, 62 persons, which is generally referred to as *saβulok* or *tsaβulok*. According to Y. Sayama, *saβulok* was originally one of the "eight villages of the Wen-shui Fan", and was formed by joining the village of *sayata*, later on it was annexed by *saxe²an*; but we found that the inhabitants of *saβulok* today belong to the village of *paqali*. On the slope east of Ho-ti Village there are 5 households, generally called *taojan*, this name has been found in Mori's book, and today, the people form a part of *tapilas*. Sayama stated that *taojan* was originally one of the "eight-villages of the Wen-shui Fan" but was annexed early by *tapilas*. Mori stated that *tapilas* had subordinated *maqao*, which Sayama called *ma²ao*, another one of the "eight villages of the Wen-shui Fan". *The Investigation Report on Formosan Aborigines* records that *ma²oa* was annexed by *tapilas* in 1928. In the present investigation, the following account had been given by the vice-chief of *tapilas*: The people of *maqao* originally lived around *ulai*, but now none of them can be found there." The present *tapilas* consists of two *camil* (the term *camil* will be explained later). One is *tapilas*, its meaning is not known; the other is *meililax*, it is the native name of the Wen-shui River. The *tapilas* originally lived in the valley 10 km. west to Hu-shan. In time when the informant's grandfather *taimo-la²on* was the chief, the Japanese government had coerced the *tapilas* to move to Hu-shan which is situated on the bank of the Wen-shui River, and appointed *qaino-βawan*, the grandfather of Chief *βujoŋ-tolai*, to be the chief, and *taimo-la²oŋ* to be the vice-chief." So, the present Chin-shui Ts'un consists of the people from *tapilas*, *paqali*, *loxqax* or *saxe²an*, as well as *jaβayan* or *maqalaqa*.

II. KIN GROUPS

The Kin group forms the nucleus of all kinds of Atayal social organization. The *tapilas* Atayal have four kinds of kin groups. The following description is summarized from the information which was given by *joqex-etex* and *βujoŋ-tolai*:

1. *βaβu²an*

It is the fundamental unit to found an *alaŋ* or a *qalaŋ* (village). *βaβu²an* may be defined as family. A "family" comes into being with the marriage of a mating pair. Atayal marriage is strictly monogamous. One always leaves one's "family of orientation" and erects a new house and forms one's "family of procreation" which is called *otox* or *qotox βaβu²an* by the Atayal, after he is married. Therefore, a "family" generally includes a married couple and their offsprings. But Atayal *βaβu²an* is different from that of the so called nuclear family of the western civilization which consists of only kins of two generations. In the Atayal, the only son or the youngest son of the family always remains in his parent's family even after he is married. So, it may consist of kins of three generations, and may be an extended family. In some occasions, if the condition of the house is favourable, the eldest or second son may also remain in the house after he is married. If the only son or the youngest son is disliked by

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

105 different localities, so that their cultures, though similar, are not uniform. The native tribes also differ considerably in the degree to which they have been acculturated and in the type of culture change that has taken place.

The Ami

10 13 16 The Ami live in the Taitung Rift Valley, which runs in approximately a north-south direction for 150 kilometres along the east coast of Formosa. Some Ami live on the east coast proper. The Ami tribe is the largest on Formosa. They are divided into five groups by dialect and cultural differences. The number of households and population of each group, based on the census of 1937, are as follows:

Group	No. of households	Population
Pei-nan	859	9546
Heng-ch'un	461	4403
Hai-an	1159	11760
Hsiu-ku-luan	2008	15861
Nan-shih	1713	8436
Total	6200	50006

241 226 349 611 591 The chief traits of the Ami are intensive agriculture and fishing; pile dwellings; paddle-and-anvil pottery; long wooden shields; feather headdresses; clans[1]; matrilineal descent and matrilocal residence; classificatory or Malayan kinship terminology; parent-child nymic linkage; and age-grades.

Tavarong is a town of 5,000 population situated in the central part of the Taitung Rift Valley, in Hualien Hsien. It belongs to the Hsiu-ku-luan group and is regarded by the Ami themselves as the oldest settlement in the whole Ami area. About one per cent of the Tavarong townsmen are Christians; the rest hold to their native religion. 361

Gods, spirits, and souls

776 The Ami term for gods, which include also spirits and souls, is *kawas*. The Tavarong Ami believe in two kinds of *kawas*. The first kind, which may be considered natural gods, include *maratau*, *tšidar*, *borar*], and others. *maratau* is a male tutolary deity who resides in heaven. According to informant Maran-Namo?, *maratau* is the god of "politics and strength". In former days, when the Ami were at war with their neighbors, the Atayal, they prayed to *maratau* for protection[2]. *tšidar* is the female sun goddess, and *borar*] the male moon god. The sun goddess is held to be more powerful than the moon god. Maran-Namo? while explaining the designs on the houseposts of the house of the *kakita:n* (priest), stated that *tšidar* is the almighty deity and holds the supreme position over

1. Utsurikawa [1935] reported about 55 clan names for the Ami, but he gave no clan names north of the Vataan, Tavarong, and Karuran areas.
2. According to Furuno [1954:3-42], *maratau* is connected with headhunting and is the god of crops and game, as well as being the war god.